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WEEKLY REVIEW.

LORD REAY has given a thousand Rupees towards the Bowen Memorial. If a few more wealthy folk would follow this generous example, the Bowen Memorial Hall would soon become an accomplished fact. The sketch of Mr. Bowen's life which we noticed last week, is opportunely published and should help to re-kindle the interest of Indian Christians in the object of perpetuating the memory of such a true friend to Bombay.

—A Memorial to the Rt. Hon. Lord Reay, Governor of Bombay in Council, is in course of signature by Sunday School teachers in the Presidency, urging the fact that the general and unchecked use of obscene language is most fatally demoralising to the people at large, and especially to the children and youth of India. The Memorial quotes the law of India with regard to the suppression of obscenity in the public streets, but pleads that its action is too limited. It concludes as follows :—

Your Excellency's Government has recently expressed the urgent need of a reform in morals by issuing a Resolution upon moral teaching in public schools. This important action has been universally welcomed, and is a strong assurance that repressive measures will be taken against the general use of obscene language, which is one of the chief means of spreading immorality among the young.

With these representations, your Memorialists respectfully and earnestly plead that your Excellency will be pleased to give your kind consideration to this question, and to graciously grant your strong influence for so amending and perfecting the law as may make it available for the protection of respectable people from the scourge of obscenity which is now demoralizing the land.

—On the subject of Christian giving, Miss F. R. Havergal has some wise and weighty words in her book "Kept for the Master's use." This little book is really a paraphrase of her well known consecration hymn—"Take my life," &c. She says :—

"Here the question of jewellery seems to come in. Perhaps it was an instance of the gradual showing of the details of consecration, illustrated on page 27, but I will confess that when I wrote, 'take my silver and my gold,' it never dawned on me that anything was included beyond the coin of the realm! But the Lord 'leads on softly,' and a good many of us have been shown some capital bits of unenclosed but easily enclosable ground, which have yielded pleasant fruit. Yes, very pleasant fruit! It is wonderfully nice to light upon something that we really never thought of as a possible gift to our Lord, and just to give it, straight away, to Him. I do not press the matter, but I do ask my lady friends to give it fair and candid and prayerful consideration. Which do you really care most about—a diamond on your finger, or a star in the Redeemer's Kingdom, shining for ever and ever? That is what it comes to, and there I leave it."

—THE Philadelphia *Christian Standard* very pertinently remarks that

"We cannot have consciences void of offence toward God unless we have consciences void of offence toward men, and *vice versa*. Piety and morality are inseparably linked when it comes to being entirely void of offence. A hypocrite can be neither pious nor moral—whatever he may claim or profess. If we lie and cheat and steal—if we are not honest and honorable—if we do not pay our debts when it is in our power—if we contract debts without the probability of paying them—we are neither pious nor moral. We may profess holiness, but we are on a level with heathens—not quite up to some heathens. He that provides not for his own is worse than a heathen or than an infidel. A holiness that will not allow—yes, that will not make—a man and wife live together in peace (if not in mutual admiration) is not a good kind to display much in public. John Wesley speaks of some who tacitly or expressly claim the patience of perfect love, who yet have not the serenity of a heathen philosopher.

—ONE hundred and thirty Bishops from every quarter of the globe assembled in Conference under the leadership of the Primate of England ought to have some substantial good to show as the result of their deliberations. That such will be the case at present, the public have no opportunity of judging, as the Conference is held with closed doors, the subjects of Conference only being published. The daily papers speak of elaborate ceremony therewith; of an excursion to Canterbury Cathedral where a special service was "performed"; and of an imposing procession of enrobed prelates to a celebration of Holy communion preliminary to the Conference, after which the Bishop of Minnesota preached a sermon in which he spoke of the importance of unity in the Church, and discussed the possibility of a comprehensive union. A contemporary notices the conspicuous absence of the Bishops from the late great Missionary Conference, and remarks that "it was to be expected that the Gospel Propagation Society, which particularly cultivates Bishops, would be *en grande fête* this year. So it had the Archbishop of Canterbury to preside, with five Metropolitans and nine other Bishops to read papers." A straw will show which way the tide flows, and these trifling incidents indicate with equal accuracy to which section of the Church of England the sympathies of the majority of the Bishops trend. The *Christian* truly says:—"In so far as the Lambeth Conference, now assembled, renders solid and practical assistance towards the solution of the pressing social and religious problems of the day (*e. g.*, purity, temperance, care of emigration, and socialism, which appear on the programme), it may be productive of good results. But, in view of the present current of affairs in the Church of England, there is reason for fear lest it should conduce to ecclesiastical exclusiveness, and to the exaltation of a grand visible organisation above the true catholic and invisible Church of Christ. The time occupied by the Bishops in discussing the relation of the Church of England to the Eastern and Romish Churches and to the 'Old Catholics,' might be better employed in considering its relations to Wesleyans, Methodists, or Presbyterians. Episcopal energies might also with greater advantage be directed towards restraining the growing lawlessness and sacerdotalism among their clergy, and, as becomes 'faithful overseers,' in defending Protestant parishioners and laymen generally against the stealthy inroads of Romish doctrine and practice. *Apropos* of this question, we note that a London daily paper speaks of the Archbishop of Canterbury as the 'successor of St. Augustine, who in everything but name enjoys the dignity of the early Christian patriarchs, and Canterbury may almost claim to rank with Rome as a universal episcopate!'"

—THE Pan-Presbyterian Council, meeting at the same time in Exeter Hall as the Pan-Anglican at Lambeth Palace, was attended by three hundred delegates, representing 20,000,000, members and adherents. In England Presbyterians are but few in number, but beside the Established and Free Churches of Scotland, there are a large number of Dutch, German, and Swiss Presbyterians, while in America they are stated to be the Church of the majority. Unlike their Episcopalian brethren reporters were admitted to their deliberations. The Conference extended over ten days. Among the subjects discussed prominence was given to Intellectual and Social tendencies of the time; Congregational life and work; Women's work in the Church; Aggressive Work in Large Cities; Temperance, and Foreign Missions. Dr. Murray Mitchell, late of Bombay, took an active part in the Conference on the latter topic. A great missionary meeting was also held in connection with the Conference. Dr. Shoolbred of Rajputana spoke of the confusion caused to the native mind by the multitude of religious denominations in mission work in India. He asked why there should be several bodies of Presbyterians bearing the name of Irish, American, English, and Scottish. Rev. W. Stevenson, late of Madras, brought under notice the subject of women's work in India. He said:—"Only by women can the family life of India be penetrated, for the home is the citadel of Hinduism. Enlightened young men are afraid to confess Christ, and thus to incur the curse of their mothers, and sisters, and fathers, and brothers. If you would reach the men, you must first secure the women. Go to their mothers, touch the hearts of their wives, and then from the inside you will open the door of that great citadel of Hinduism, and lead father and

mother, son and daughter, out into the freedom wherewith Christ makes free."

—The Board of Foreign Missions of the Methodist Episcopal Church of America have addressed the following protest to the Imperial Government of Great Britain, in response to the great Missionary Memorial which was so largely signed by M. E. Missionaries as well as by those of all the other Societies in India. The protest bears the signatures of Bishop J. N. Fitzgerald, and Dr. J. O. Peck.

"The Board of Managers of the Missionary Society of the Methodist Episcopal Church, a Society contributing $1,200,000 annually for missions and employing in its work over 8,000 labourers; and whose missionaries are labouring for the evangelization of the heathen of India; at a meeting held in New York, June 26th, 1888, unanimously resolved to memorialise the Imperial Government of Great Britain to repeal the laws of India licensing the social evil. They wish to represent to the Imperial Government that this crying iniquity not only antagonizes the work of Christian Missions but challenges the wrath of Almighty God whose holy Commandments it tramples in the dust, on the civil Government that defies His laws

That which God has prohibited under awful penalties of retribution, no Christian Government has the right to sanction and license. What must the heathen think of the religion which our missionaries offer as the only Divine religion when the illustrious Christian nation of Great Britain, honoured by Her Majesty, Queen of Great Britain and Ireland and Empress of India, throws the ægis of her authorisation over this system of legalised lust, which even the moralists of paganism inhibit? The Board of Managers are moved respectfully to protest against the licensure of this terrible iniquity and urgently to implore the Imperial Government of Great Britain to repeal all laws that authorise and legalise fornication against which God thunders His retribution!

—The new volume of Joseph Cook's Boston Monday lectures entitled "Current Religious Perils" is spoken of, as a contribution of value at the present juncture. The *Christian* says that it "is of special interest, because, during the Down-Grade controversy at home, our American brethren were fighting a New Departure at Andover Theological Seminary. Here the chief feature of the new theology was called the Larger Hope. In America a very similar error was advocated as Probation after death. Both are as dangerous as they are delusive. The former goes further towards Universalism, but the latter assumes a more compact and definite shape. It is therefore more easily grasped and more thoroughly refuted. For this result no small share of credit is due to the Boston lecturer."

—The Secretary of the Society for securing the interests of Native Christians in India has received the following communication from the Government of India through the Commissioner of the Lucknow Division, dated Simla, 12th June, 1888:—

"I am directed to say that the Secretary of State has intimated that Her Majesty the Queen, Empress of India, has been graciously pleased to accept the address and the casket presented by the society for securing the interests of Native Christians in India on the occasion of Her Majesty's Jubilee, and has commanded that Her Majesty's special thanks may be conveyed to the members of the society for this loyal offering."

—It has been well said that the attendance at the weekly prayer meeting is a good index of the spiritual condition of a Church. The following story from the London *War Cry* indicates that among Salvation Army officers there is a vivid consciousness of that fact. It says that a gentle girl-captain sat musing in her quarters; her mind went back to her childhood's days when she used to sit in the village church surrounded with sombre tablets, in memory of worthy people who had quitted their mortal body for a "house not made with hands." As she pondered on the past, that had so rapidly flitted into eternity, her mind conceived the following neat epitaph, which she proceeded to incribe on the walls of her barracks:—

In Loving Memory
of
Some of our Soldiers who were absent from Knee-drill.

"Not dead, but sleeping."

—The M. M. P. M. Society, whose good work in supplying missionaries with text cards, &c., we called attention to a week or so back, has issued the following circular:—

The people now speak what has been termed a "kitchen" language, a mixture of Urdú and Hindí with some localisms, and a few English words. The Roman Catholic brethren have grasped this fact, and have brought out a catechism in the corrupt Hindustani spoken by the members of their Church. Protestants should do the same. Our Bibles and most of our tracts are far too difficult for the people. Our tracts and leaflets are generally too long, and the type too small. "The Clock"—N. I. T. and Book Society's Monthly Handbill No. 50—was read to a fairly educated man, but owing to the use of such words as भाग सुदर्य, अनुसार, चतुराई, आवश्यक, अद्भुत and many many others, it was quite beyond him; he remarked "written for a Káshi Pandit apparently." It is to the poor we have to preach, and we must get down to them. It may gratify our vanity to be purists, pedants, pandits, but we do no good to the cause thereby. With a people having a vocabulary of, say 145 words, it is difficult, but it has got to be done.

—Here is some work for the Lord for some of His children who have only a little time to spare, and who are debarred from more public work by the exigencies of their daily calling. Is it a call to any of the readers of the *Guardian?* The following is a sketch of the basis and the needs of the M. M. P. M. whose mission is to help those in the thick of the fight by supplying them with much-needed ammunition.

"It is a small Independent Mission. Rule 1 and only 'To help all men and try and lead them to CHRIST.' Doctrine.—See 1 Cor. ii. 2; also Ephes, iv. and John xvii. The members of the Staff of this Mission are all voluntary workers. This Mission accepts no money and therefore writes no annual reports. It however accepts gifts in kind. It needs at present coloured text-cards with blank centres, size not to exceed 6″ × 5″. Leaflet-borders, plain and coloured, from 9″ × 6″ to 7″ × 5″, tracts and text-cards in all the continental and oriental languages; temperance tracts and cards and English Christian newspapers and magazines, new or used. Also selections of texts, not the commoner ones, for some new cards about to go to press.

"Short addressss, 5 to 7 minutes, in Roman-Hindustání. Roman-Mánjha bolí. Roman-Multáni. Roman-Nokar-chákar boli. Roman-Gurkháli. Roman-Nepalese, (lower hills) and other dialects of the people. Manuscripts will be returned to writers if asked for. As several undesirable tracts, etc., are current, tract and leaflet 'readers' any language. Chinese, Spanish and Hebrew "readers" much needed at present. Deputy agents wanted *in* and *out* of India. Several places vacant in England and the U S. A., communications will be gratefully received by the Agent of the M. M. P. M., Dharmsala, Panjab."

—The *Rock* speaks as follows on a question closely related to the public morals:—

Three or four public events remote from each other, have, nevertheless, a relation to that which is sadly to be deplored in these days, the lax manner in which the marriage tie is regarded in too many quarters The Duke of Marlborough marries an opulent American widow, and appears in Society accompanied by his mother and his married sisters, although his former wife is still alive having had to divorce him for his misconduct. The Pope grants a dispensation to a member of the Napoleon family to marry a niece. The King of Servia is applying to the Church Synod of his country for a divorce from his Queen on the ground of incompatibility of temper. An American clergyman has just been suspended for five years by the Bishop of Pennsylvania for marrying again, having obtained a divorce from his first wife, because she had left him. The Bishop, in sentencing him, very naturally apologised for such a sentence. "The only suitable punishment for such an offender is deposition from the ministry," but under the diocesan canon there was no power to go further. It must be stated that the culprit, the Rev. H. T. Widdemer, has also "discredited himself by two opposite and entirely contradictory statements in writing." These are each of them conspicuous and painful examples of a tendency which must be sternly resisted. It is well that no clergyman of note could be persuaded to add a quasi-religious sanction to the Duke of Marlborough's marriage, and we could wish that the Pope and the Servian Bishops had equally resisted.

FIRST THINGS FIRST.

Be first a man of God: after that a banker, or a merchant, or a working-man. I like to see our public men first Christians, then Englishmen, then Conservatives, or Liberals, or Radicals, as their convictions sway them: but in any case let a man be first a man of God. I would to God that our politics, our merchandise, our literature, our art, were all saturated with this idea—"First a Christian." Then the secondary character will rise in excellence and nobility. Science, social laws, trade usages, domestic life, would all be the better for coming under the supremacy of living religion. The fear of God should be the foundation and the topstone of the social edifice. "Christ first," other things in their due order. Over and above all, let consecration to God shine forth, even as the pillar of fire in the wilderness covered and illuminated the entire camp of Israel.—C. H. Spurgeon.

A Mexican who had been converted at a previous protracted meeting, mounted his pony and rode twenty miles to see another man, and to tell him how much more Jesus could do for sinners than could their Catholic priests. They came a long distance to this meeting, were his friend was converted, and they returned rejoicing in His love.

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GOVERNMENT GROG SHOPS.

Any one who is inclined to think that the traffic in strong drink as now regulated by the British Government in India, is an altogether imaginary evil, had better send to the Rev. A. Turnbull, Darjeeling, for an account of a public meeting recently held there. If the well authenticated facts which he will find in that pamphlet do not alter his opinion, then we think his moral vision must have an hopeless squint.

A previous meeting upon the outstill systen was slightingly spoken of in influential quarters as "harmless missionary imaginings," so pains were taken in promoting this meeting to produce outside evidence that could not be put down in so supercilious a manner. 199 post cards were sent to as many planters and their managing agents in the immediate neighbourhood of Darjeeling. 144 replies were received, emphatically condemning the Government system of licensed grog shops. The post card not expressing all they had to say upon the subject several planters sent letters in addition. One who had had fifteen years experience said it was impossible to get a full muster of coolies to work on Mondays on account of the prevailing drunkenness of the previous day. He also averred that one-half of the *deaths* amongst garden coolies, reported to the Thannahs as arising from bowel complaints, really arise from the excessive consumption of the filthy decoction sold as grog under Government license. The licenses being sold by auction are naturally run up to high figures, so that to enable the purchaser to shew a profit he must adulterate.

The Chaplain of Darjeeling confirmed this in a letter to the meeting. He said, "The simple reason why this state of things is allowed to exist is that it is a source of *revenue*. The licenses to sell liquor are put up to the highest bidder and enormous sums are paid for them—so large that those who buy them are utterly unable to recoup themselves without resorting to adulteration (they *admit* this), and as there is no Adulteration Act in this country to restrain them the result is easily imagined. The ignorant consumer, of course, knows nothing of the impurity of the stuff he drinks, and the result is that he is virtually poisoned."

The manner in which this abominable state of things is forced on the large land-owners, whether they will have it or no, was strikingly brought forward by the production of a series of letters which had passed between the Deputy Commissioner of Darjeeling and the Manager of one of the largest local tea Companies. The Manager in question had closed two drinking shops in the bazaar on his estate on account of their demoralising influences, when he was peremptorily commanded to re-open them, and threatened that if he did not do so land would be forcibly occupied in his bazaar for the purpose of establishing a distillery and shop. Finding he could not shake the purpose of the Deputy Commissioner by his individual protest, (the latter reiterating that he was acting in accordance with his duty in the interests of Government), he forthwith appealed to thirteen of his neighbours, also engaged in the tea planting business and forwarded their replies to the Commissioner, in which they all strongly supported his position, viz:—that grog shops were a fearful nuisance and a source of all evil to the coolies who were influenced by them. However, Government was stronger than all the planters in the district, the grog shops were re-established, and have been doing their deadly work ever since.

A planter present at the meeting confirmed the tale of the hindrance to civilization that these drinkshops are. In the course of his speech he said, People say what would the Government do for the want of the drink revenue if the traffic were to be suppressed? I believe that if the drink were taken away from the poor coolie, the Government would not be the loser. Let the Government try it. The fears of the Government are like those of the old woman who declared that she would never allow her sons to enter the water until they could swim. What does our drink traffic do for India? It commences with hanging up a sign, "Wines and Spirits sold here," and ends by hanging up a man on the gallows. I say it commences with hanging up a sign and ends by hanging up a man. The law licences men to sell drink and thereby to make drunkards, and punishes men for becoming so—it licenses men to sell drink, and provides police to carry away the finished article in the shape of a drunk man. The sale of drink causes men to break the law, and then men are punished for breaking it.

Babu N. Roy, a Native Christian, said he had been 18 years in Darjeeling. When he first came there was only one grog shop, now there were 9 in one bazaar alone.

Mr. Turnbull said that the drink was continually making havoc among the Native Christians. He said: "However constantly I and my handful of helpers may keep our warnings before our people, the hundred publicans in the district can keep their temptations more constantly before them still—wherever they go, and whatever they do—with the result that some have fallen. To go no further back than just the past month, two Native Christians—the one a catechist and the other a woman—had to be cast adrift from Church communion for a sin committed under the influence of licensed liquor. It is the first time in the history of the Mission that a *catechist* has fallen, and the event must ever remain associated in my mind with Government grog."

Perhaps the saddest and most hopeless case is the following letter which is given as illustrating the *feelings* with which the existing evil is filling the hearts of the Native population towards the British Government and Religion:—

June 13*th*, 1888.

I have been preaching on temperance and morality since last eight or nine years. I am now in the district of.....where drunkenness has of late considerably increased, and where young and active men are dying in numbers of excessive drunkenness.

Literally speaking,.....is a drinking district. The zemindars and their agents and relations, the police and the people, the teachers and their pupils, the Rais and the ryots, and a large number of promising young men in the pay of the British Government are habitual drunkards. There is little hope for their body and soul. The devil of drunkenness reigns supreme here, and the Government and the leaders of public opinion connive at it.

The late young Maharaja of.....was a notorious drunkard. He was a pest to native society. His vicious Highness was always found unsober and surrounded by two dozens of..... .....and wretched drunkards. He taught hundreds of people to drink. He was under the tuition of a European Christian teacher. The Collector knew all this, the Lieutenant Governor knew that the Raj had become a regular pandemonium. The authorities laughed at it, the police winked at it. The Church is silent, and the ministers of religion are asleep. The evil has been allowed here to be spread, and spread under a Christian Government. I cannot write you more, my eyes are full of tears.

Drunkenness has not only enhanced the rate of mortality, it has also brought woeful starvation unto the people. About half of the population of this district is actually struggling against poverty and existence. And why? Simply because they have fallen victims into the hand of drunkenness. The poor are reduced to mere skeleton, and the rich are lost to all sense of morality. You will find extreme poverty of blood in the body of the wealthy drunkards."

I have travelled all over India twice .....

R—N—D—]

Epitome of News.

Saturday, July 28.

—There have been serious fires in Sweden. A telegram from Stockholm to the *Liverpool Post* says:—"In Umea the damage is estimated at 5,000,000 kroner. Out of a population of 11,000 in Sundsvall, 9,000 persons are homeless, and in Umea, the houseless ones number between 2,500 and 3,000. King Oscar, accompanied by several ministers and high State officials, is in the devastated districts, superintending the energetic measures which have been promptly taken for the relief of the sufferers. Tents, blankets, clothing, and provisions have been sent from here in large quantities, and subscriptions have been opened in all the principal towns. Reports of further conflagrations continue to reach us. At Lilla Edet, five miles from Gothenburg, sixty houses were burned down. In the districts of Ileby, Talun, Sola, and Ostanby extensive tracts of forest and a number of farms have been destroyed."

—It is now definitely settled that Lord Lansdowne will arrive at Bombay by the mail steamer due on December 2nd or 3rd; Lord Dufferin will make over charge at Calcutta, where he will spend a few days prior to Lord Lansdowne's arrival.

—It is a matter of gratification to note that crimes of organized dacoities and highway robberies in Kathiawar are fast decreasing. Formerly, we received some reports of depredations; but now the occurrences are very few and far between.

—The Madras *Eastern Star* says: At the last First M B. Examination of the Calcutta Medical College, a Bengali Christian lady Miss Virginia Mitter, heads the list and another lady of the same community Miss Bidhumuki Bose is one of the successful candidates. The knowledge of the healing art was largely possessed by refined ladies in the days of chivalry and used to very noble and benevolent purposes. We trust that Native Christian ladies of modern days, possessing as they so largely do, medical and other attainments, will unstintedly and unceasingly exert themselves in the noble work of alleviating pain and eradicating diseases. What a power for good our Native Christian lady doctors will be if they consecrate their medical degrees to the service of the Great Physician!

Monday, July 30.

—The *Amrita Bazar Patrika* says that the Viceroy has taken up the Bhopal affair and called for the papers from the Residency. The papers have been forwarded to His Excellency.

—Mr. John Mandeville, one of the best-known Nationalists in the south of Ireland, and the fellow-prisoner of Mr. William O'Brien, M. P., in Tullamore Gaol, died at Mitchelstown on July 8. Mr. Mandeville was thirty-eight years of age and a man of grand physique. He was ill only three days, suffering from a throat affection which it is said was engendered in Tullamore Gaol.

—The weather throughout the British Islands continues cold and unseasonable, and the heavy rains have done much damage to the hay crops. There was a fall of snow at Norwood on July 11. For the last ten days bitter winterly weather has prevailed in Inverness-shire. On July 10 there were fresh falls of snow, which completely covered the Glenfeshie Hills, and snow lies in the corries to a depth of six inches. A tremendous hailstorm broke over Cheshire on July 10, followed by a heavy downfall of rain. The floods have done great damage to the hay crops; many acres lie blackened and rotting on the ground. A telegram from Keswick on July 11 states that "snow fell on the higher mountains during the night, and that the Peak of Skiddaw is

white this morning. Not even the oldest person in the district remembers such a circumstance." Snow also fell in considerable quantities in North and East Derbyshire. Ten years ago, on July 20, 1878, there was a very heavy hailstorm following a week of excessive heat. This year the temperature, excepting on June 25 and 26, has been abnormally low. The thermometer in the shade on July 11 registered 50.

—We learn that the Agent of the East Indian Railway has given orders that an entire carriage reserved for native women shall, in future, be attached to all the passenger and mail trains running over the line. The arrangement is permanent.

—The promised contributions to the proposed Zoological Garden at Bombay have reached Rs. 46,100

—A very unusual atmospheric phenomenon was witnessed in the Channel the other day, when the atmosphere became rarefied to such an extraordinary degree that objects could be discerned with remarkable distinctness at a distance of between thirty and forty miles from Dover and Folkestone. The lighthouse at Cape Grisnez, Calais, and the dome of the cathedral and Napoleon's column at Boulogne could be distinctly seen with the naked eye, and every prominent object could be picked out along the French coast. The distance from Dover to Boulogne as the crow flies is twenty-eight miles, and the column is about two miles further inland.

—The Cabinet has decided to have an autumn session of Parliament.

—The Emperor of Germany is described by a Berlin paper as speaking Russian fluently. He is also well versed in English, Italian, and French, which he learned before he left the University. Russian was picked up as a voluntary study while the Prince was engaged in military duties On the occasion of his second visit to Russia he was able to converse with the Czar and his officers in their own tongue, and of course found himself a favourite. When he this year visited St. Petersburg the Russians would see him in a new *role*.

Tuesday, July 31.

—A meeting of the residents of the town and Tahsil of Harda was held for the purpose of submitting a memorial to the Chief Commissioner, praying that the Central Provinces may not be dismembered. Speeches were made and resolutions passed to that effect. A memorial largely signed will soon be submitted to the authorities.

—The *Pall Mall Budget* thus describes a wonderful new apparatus for cooking invented by Mr. Wanzer, the well-known sewing machine and lamp manufacturer of Hamilton, Ontario. A joint, a pair of chickens, a piece of salmon, with vegetables, each in their separate dishes, were packed one above the other in what is called the cooking drum. Over this was placed the condenser or outer cylinder, which completely covers the interior vessel. They were then set in a shallow dish, containing about a pint of water, supported on a stand under which was a "Wanzer" lamp. The light was applied and the cooking began in a few seconds by the generation of steam, which evenly permeated the whole. In about three hours, and without further trouble, the food was ready for the table, and in every way it proved satisfactory. Everything was done to a turn, tender and succulent and delicately flavoured. The amount of heat evolved and its regularity are remarkable. There is no waste, the food being the same weight when taken out as when put in while by the ordinary methods nearly one-third is lost. By placing the articles to be cooked in an open or closed vessel they are roasted or steamed as desired. The apparatus has been highly certified both by scientific and practical authorities on cooking, and the economy in food, fuel, and labour is self-evident. The apparatus is portable, and is, therefore, very handy for use.

—A fearful hurricane has passed over Southern Hungary, causing enormous destruction at Herkulesbad Werschetz, Temesvar, and other places. The whole crop of those districts has been destroyed, while three persons were killed and many injured.

—An extensive fire has occurred at Alpena, Michigan, by which 200 buildings have been destroyed and 1,300 persons rendered homeless.

—In 1788 there were only 29 sheep in Australia; in 1888 there are sixty millions.

—The Salvation Army celebrated its 23rd anniversary by great meetings at the Alexandra Palace, London, on July, 9th. A Home papers thus describes the proceedings: Both Palace and grounds were thronged with members of the army. Not only the United Kingdom but many parts of the world were represented in the gathering. The "march past" in the evening was very imposing. General Booth, accompanied by Mrs. Booth, Mrs Booth-Tucker (in Indian costume), and others, took up a position in the grounds near the Palace on the racecourse side, and the members of the army, four abreast, marched past, with their bands playing and banners flying. The procession was a striking one, by reason of the varieties of costumes worn, its representative character, and the immense number of persons who took part in it, in addition to the great concourse of spectators. Over three-quarters of an hour was occupied by this march past of the "troops." At 8 o'clock what was called a "great Indian durbar and thanksgiving service" was held in the spacious central hall, which was densely packed. General Booth presided, and among those supporting him was stated to be a Russian Princess, now a member of the army. This gathering was said to be the largest indoor meeting that the Salvation Army has ever held. It was estimated that about 80,000 persons were present during the day.

Wednesday, August 1.

—The P. and O. Company's s. s. *Assam*, with the English mails of the 20th instant, left Aden for Bombay at 3 p. m. yesterday, and the same company's s. s. *Oceana* left for Colombo and Australia at same time.

—Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society, calls attention to the hospital in connection with the Medical Mission at Antananarivo, which has been condemned on sanitary and other grounds as no longer fit for use. It has become imperatively necessary to erect another in a more convenient situation, and an appeal is made for a new hospital by the members of the Friends' Foreign Mission Association. The responsibility of maintaining and managing the Medical Mission in Madagascar devolves on the Friends' Foreign Mission Committee; but so great is the value of the Medical Mission to the missionaries of the London Missionary Society, and to the people under their care, that the Society regularly contributes one-third of the annual cost of maintaining it, and urge their friends to assist in providing the funds for the new hospital.

—The British, Continental and General Federation for the abolition of State regulated vice will hold its annual Conference at Copenhagen this year on the 29th, 30th, and 31st of August. The report of the year's work will include the triumph of the principles of the Federation in the British House of Commons on June 5th, with regard to licensed sin in India; as well as in Italy and other places.

—The following is the Upper Burmah summary reports: In Shwebo the ration escort was ambuscaded, and three policemen were wounded. There were two dacoities, in one of which, a Thugyi was murdered. Two dacoits surrendered. In the central division, Shwe Yan, the most notorious dacoit leader in Ava and the surrounding districts, was killed with nine of his followers by a military patrol. There were three dacoities in the Sagaing district, and three in Yeu. In the southern division, the police had five encounters with dacoits, in which two dacoits were killed and eight guns captured. In one encounter in the north of Taungdwingyi, our guide was killed. There was no serious dacoity in the division. In Pyinmana there were four dacoities. The police surprised a dacoit camp, and captured a gun and some dahs, but the dacoits escaped.

—The Bombay Municipal Bill is likely to receive the assent of the Viceroy very shortly, so that it may come into operation from the first of September. A short supplementary bill will then be passed by the Legislative Council, enabling the Small Cause Court to deal with Muncipal cases.

—The *Buenos Ayres Standard* gives details of a series of earthquake shocks experienced in that city on the night of Monday, the 4th of June. At about 12-18 a very slight shock was felt. Three seconds afterwards a very strong shock occurred, and the oscillation was slow and pronounced. The walls of houses and all moveable articles were shaken, and a third shock, which seemed to be nothing more than the subsidence of the second, occurred two seconds afterwards. No serious accident followed the occurrence. Several families, however, were so startled that they rushed out of their houses and sought refuge in the open square. The shocks were felt with more or less intensity all over the province of Buenos Ayres and in Montevideo, but no reports of damage had been received.

—Efforts are being made to persuade the Russian Government to permit the holding of an Œcumenical Council, in which all the independent Orthodox Churches shall be represented, on the occasion of the approaching festival to be held at Kieff in honour of the 900th anniversary of the introduction of Christianity into Russia. It is proposed that the Council shall discuss the following questions:—(1) The definitive termination of the Bulgarian schism; (2) the relations between the Coptic, Abyssinian, and Oriental Orthodox Churches; (3) the organisation of the Armenian Church; (4) the abolition of the sect of "Old Believers"; (5) the reinstallation of the Servian Metropolitan Michael in his diocese.

Thursday, August 2.

—The hearing of the charges against Mr. Arthur Crawford in the District Magistrate's Court at Poona has been adjourned until August 15th. The hearing of the case against Mr. Hanmantrao Raghvendrao has also been postponed to the same date.

—The Tibetan force in Sikkim is close to Lagyapla, a point dominating our post at Pakyong and commanding the Gantok Road. The Tibetans on the hither side of Jelapla Pass are also exhibiting increased activity, their tents being pushed forward and fortifications erected within two and a half miles of Gnatong, their apparent intention being to attack in two places at once. The one and a half companies of the Derbyshire were to arrive at Pedong to-day, whence the half company will go on at once to Gnatong. Thither also the 500 Goorkhas from Dharamsala will proceed immediately.

—Mr. H. Bartels, the German Consul for Bombay, died on the s. s. *Sutlej* on her last voyage from Bombay to Aden.

—The late Emperor Frederick of Germany served his apprenticeship to the printing trade. According to ancient custom, every male of the Hohenzollern family who may be called to the throne is, the *Standard* says, brought up to a trade of some kind.

—A shower of hats recently occurred in Norfolk County, U. S. Several hundred straw hats fluttered down from the clouds into the streets of Medfield, though not a few stayed

their descent on church steeples and house roofs. A cyclone that had visited a hat factory some ten miles off was the cause of this singular occurrence. It had carried to the upper regions of the air some hundreds of straw hats, which were drying in bushels on the grounds of the factory, and had blown them along till they were poised exactly over Medfield when they gently came down.

—It is stated that a new paper in the Western States of America, called the *Rocky Mountain Cyclone*, opened the first article of its first number as follows:—We begin the publication ov the *Rocky Mountain Cyclone* with some phew diphiculties in the way. The type-phounder phrom whom we bought our outphit phor this printing-ophice phailed to supply us with any ephs or cays, and it will be phour or phive weecs bephore we can get any. We have ordered the missing letters and will have to get along without them till they come. We don't lique the loox ov this variety ov spelling any better than our readers; but mistaixs will happen in the best regulated phamilies, and, iph the ph's and c's and x's and q's hold out, we shall cecp (sound c hard) the *Cyclone* whirling aphter a phashion till the sorts arrive. It is no joque to us; it's a serious aphair.

Friday, August 3.

—Sir Asman Jah's interview with the Viceroy on Monday was of a very cordial character. The minister renewed the Nizam's assurances of loyalty and readiness, if desired, to contribute to the defence of the Empire in any way that might be thought desirable, and the Viceroy warmly acknowledged this. Sir Asman Jah also introduced the subject of the junction of the Hyderabad Railway with the Bengal-Nagpore line, the Viceroy suggesting that he should first discuss the subject with the Public Works Member.

—*Lord Cross' Committee to inquire into* the home charges of the Government of India will probably consist of two members of the India Council with Mr. Henry Waterfield, Financial Secretary of the India Office, and an official from the Treasury.

—The total number of deaths registered during the week ending Tuesday, 31st July, 1888, was 462, being 12 more than the preceding week and 2 less than the week ending the 30th July, 1887; 6 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 15; Brahmins, 12; Lingaet, none; Bhattias, 7; Hindoos of other castes, 239; Hindoo outcasts, 35; Mussulmans, 95; Parsees, 26; Jews, 5; Native Christians, 19; Eurasians, 3; Europeans, 4; while the rate of mortality per 1,000 of the population was 25·43. There were 79 deaths from remittent fever, being 30 less than the last week and 7 less than the corresponding week of last year. There were 11 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 25. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 77, 31 and 17 last week, against 17 and 7, respectively, in the corresponding week of last year. During the week 324 births were reported in the different districts.

—The total rainfall registered in the different districts in Bombay up to August 2nd was as follows: Byculla, 46 inches 57 cents.; Fort, 43 in. 56 cts.; Esplanade, 43 in. 46 cts.; Colaba, 42 in. 13 cts The total registered up to the same date last year was: Byculla, 59 in. 92 cts.; Fort, 59 in. 74 cts.; Esplanade, 58 in. 57 cts.; Colaba, 55 in. 42 cts.

—The Bombay *Methodist Record* says: I have attended the welcome meeting of the Salvationists which was held on the occasion of the return to India of Commissioner Tucker. Mr. Tucker, who appeared on the scene decorated with a garland of flowers, looked none the better in physical appearance, for the change to England, but he wore his usual pleasant smile, indicative of the holy joy within, and appears more than ever devoted to the army and its methods. By way of denial to certain sceptics the testimonies of a few saved natives were given. One was a saved nose-cutter, another was an offender, against whom eleven convictions had been recorded, another was a juvenile opium stealer and pick-pocket, and another whose experience had a genuine ring about it, is a saved non-commissioned officer of the native army. Major Ajeet Singh, the Commissioner's Secretary, who made his debut at this meeting, seems to be an officer of the right sort

—The Market is quiet but steady, and Calcutta rates are about the same as ours. There is not much business doing. Our quotation of 1s. 4 3-32d. can be had from one or two Banks, but can scarcely be said to be a general rate.—*Times of India.*

TELEGRAPHIC NEWS.

Stockholm, July 26th: The Emperor William arrived here to-day.

London, 27th: The Parliamentary Committee appointed to enquire into the Hyderabad (Deccan) Mining Scandal continues at variance with regard to their report, which is unlikely to be presented until the eve of the adjournment, when it will be too late for the House of Commons to enter into a discussion on the subject before the autumn. The Committee's dissension is mainly as to whether the India Office officials shall be strongly censured or not, the majority being now of opinion that they should, though the draft report ignores all reference thereto.

Berlin, 27th: The Empress of Germany gave birth to a Prince to-day.

London, 28th: In the House of Commons last evening the Local Government Bill was read a third time, and in the House of Lords a first time.

Stockholm, 28th: The Emperor William sails to-day for Copenhagen.

Teheran, July 28th: The Yomud Turkomans have revolted and are threatening Astrabad. The insurgents have sacked the villages in the vicinity of Astrabad. The people have appealed for help to the Shah. The local troops are powerless.

London, 29th: The Lambeth Conference closed yesterday, previous to which a special service was held in St. Paul's Cathedral, at which 150 Bishops of the Anglican communion from all parts of the world were present.

Paris, 29th: Five thousand navvies have struck work and hold daily demonstrations here. The military has been summoned to protect those who are not "out." A collision took place this morning between the military and the men on strike, during which several of the latter have been injured. Fifty arrests were made.

Paris, 29th; Evening: The strike of the navvies is extending. Eight thousand men are affected.—No further rioting has taken place.

London, 31st: The Mayor of Sligo has been sentenced to four months' imprisonment for publishing an intimidating article in his journal.—In the House of Commons last night the Bill for the appointment of a Commission of Judges to investigate the charges against Mr. Parnell was considered in committee. The nomination of Sir John Day as one of the members of the Commission was contested, Mr. Gladstone joining in the opposition. The proposal, nevertheless, was carried by a majority of eighty-nine votes. The names of Sir James Hannen and Sir Montague E. Smith were unanimously agreed to.

London, August 1st: In the House of Commons last night, Mr. Chamberlain replied to Mr. Parnell's charge, made on Monday, respecting betrayal to Mr. Parnell and others of Cabinet secrets when he was a Minister. Mr. Chamberlain emphatically denied the charges, and said he was willing to rebut them before the Commission. Mr. Parnell maintained his statement.

2nd: In the House of Commons the Bill relative to the appointment of a Special Commission of Judges is still being considered in Committee. There was a prolonged and acrimonious debate last night regarding the scope of the inquiry, also personal bickerings among the leaders owing to Mr. Mathews (the Home Secretary, declaring that the primary object of the inquiry was to verify the statements of the *Times* respecting Irish crime, and not to enable members of the House to clear themselves. Mr. Gladstone and Sir Vernon Harcourt accused the Government for enlarging the scope of the inquiry. Mr. Reid's amendment limiting the inquiry was rejected by a majority of 47 votes.

Paris, 2nd: France has rejected a treaty of commerce with Italy.

Potsdam, 2nd: The Emperor William has arrived here.

INTERNATIONAL PEACE AND GOOD-WIIL.

The text of the Memorial presented by the Executive Committee of the Society of Friends to the Conference of Archbishops and Bishops at Lambeth Palace is as follows:—

It is under a deep sense of the vast importance of the question, that we would very earnestly appeal to the members of the Lambeth Conference, and through them to the Churches they represent, on the subject of Peace, and its practical application by means of Arbitration as a substitute for War.

Nations, no less than individuals, need to be educated to put their trust in God for preservation—a trust infinitely better than any earthly dependence. Such a trust will tend to heal mutual jealousies and to promote confidence between nations, and a desire to act justly one towards another.

The adoption of Arbitration as a substitute for War will meet every emergency in the settlement of international disputes. Its value in the adjustment of such disputes has been abundantly proved in more than forty distinct cases in which England and the United States, or one of them, have taken a leading part including the celebrated 'Alabama' case, in which much popular feeling had been aroused.

In looking upon the nations of Europe still groaning, after so many centuries of professed Christianity, under the oppression of the huge armaments which the prevailing faithlessness in the Providence of God has imposed upon them, a stranger from another world might well exclaim, "Can it be that the advent of Him whom you call your Lord and Master was announced in the words, 'Glory to God in the highest, on earth Peace, goodwill towards men,' and that He Himself proclaimed the injunction, 'Love your enemies,' among the fundamental laws of His kingdom? Can it be that His Church has so failed to act out His precepts as to veil in her teaching and practice the essential sinfulness of War, and too often to hold up to admiration a warrior's life?"

When we think of the desolation and ruin, the public and private misery, the unutterable woe which must ensue if the practice of War be still persisted in amidst our advanced civilization, with all the appliances of science and the accumulated experience of centuries, we are constrained in the love of Christ to entreat all who bear His holy name, and especially those who stand forth as His ministers, to be faithful to their high commission, in which the glory of God is inseparably associated with peace on earth. If Christian Churches were united and stedfast in allegiance to their King and Saviour on this great question, and if, under all circumstances, kindness, forbearance and goodwill, with all the amenities of international courtesy, were sedulously promoted in faith and prayer, how effectually would be spirit that fosters War be extinguished.

It is our prayer that many hearts may be touched with the sympathy and tender pity of our compassionate Redeemer for the sorrows of mankind, and be qualified by His Holy Spirit to bear witness to the world against the evils of war.

J. Bevan Braithwaite.
Charles C. Morland.
George Gillett.
William Ransom.

Devonshire House,
12, *Bishopsgate Without*,
7 *mo.* 9, 1888.

CHRIST FIRST.

Christ is Christianity and Christianity is Christ. It would do us all good in these days to go back a little more to things apostolic. The apostles always put Christ first, and not Christianity. "Jesus and the Resurrection" was their great theme and not the inspiration of Scriptures, or the miracles, or the prophecies. "Search the Scriptures"—and why? Not because they are inspired, but "because they testify of Me"! Christ was the all in all" of the apostolic age. We have not even the word Christianity mentioned in the Bible—it is all Christ. Let us go back to apostolic things, and begin with Christ; and then most of our Bible difficulties will vanish. Start with Him as the perfect Ideal, and then you will find it much easier to accept the miracles, and inspiration and immortality. Myriads go wrong theologically, because they start wrong. Jesus Christ himself is the true starting-point, and this cannot be too strongly emphasized in this age, when we are so liable to set up our systematic cobwebs between us and the light of the world. "And I, if I be lifted up from the earth, will draw all men unto Me." Friends, we can never accurately describe His wonderful character. You can no more paint Him than you can paint a thunderstorm, or a sunrise on the Alps. The old masters have utterly failed to delineate the glories of His striking face; and if His face defies description, how can we justly describe His character? Powers of analysis and description are paralysed in His all glorious presence. Christ, as we define Him, is not Christ as He really is. We can only see Him "through a glass darkly," and how the angels must smile at some of our childish representations of Him, Christ is not only greater than all the definitions of our theological councils, but He is also greater than the descriptions of Him which we find in the four Gospels. Renan, the French sceptic, says: "The character of Jesus, so far from having been embellished, has been diminished by his biographers." This witness is true! Christ is greater than the best biography of Him. Indeed, He is unrevealed because unrevealable—unsolved, because unsolvable. Immanuel—God and man—what a unique combination! It never entered the heart of man; but God hath revealed it unto us by His spirit. And this great subject will for ever delight us with its newness and inexhaustibleness. Christ is ever old and ever new. You pass the foot of Snowdon on a December day; and take away the mountain in your mind, as you think, with its lights and shades, its mist-mantled slopes and its snow-crowned summit. You really think that you have got Snowdon to perfection. You pass it again on a bright June day, when the sky is Italian blue overhead, and all the mists in their hiding places. Why, it is not the same Snowdon! Beauties unnoticed before leap out to greet you from behind every crag. The mountain seems quite a new mountain, and if you visit it twenty times over, you will see something fresh each time. Christ Jesus will forever delight you with fresh revelations of Himself. Study Him to-day, and He will enrapture you. Study Him to-morrow, and fresh vistas of glory will delight you. New visions of beauty will entrance you, ever-old and ever-new as the waves that break in music on the sandy shore. The more you study Him the more He will amaze you; forever there will be an unexplored hemisphere in His character; and the devout student cannot help crying out with the centurion, "Surely this man was the Son of God."—*Rev. K. S. Macdonald in "Papers on the Bible."*

WE ARE THE MEN.

—When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do, they said: "Well, general, what are you going to give us for all this?" "Well," he replied, "I don't know what else you will get; but you will get hunger, and cold, and wounds, and death. How do you like it?" His men stood before him for a little while in silence, and then they threw up their hands, and cried, "We are the men! We are the men!" The Lord Jesus Christ calls you to his service. I do not promise you an easy time in this world. You may have persecutions, and trials, and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds, and the bruises, and the misrepresentations, if you can have the reward afterwards. Have you not enough enthusiasm to cry out, "We are the men! We are the men!"—*Talmage.*

MY RESOLVE.

I expect to pass through this world but once: any good thing therefore, that I can do or any kindness that I can show to a human being, or a word that I can speak for Jesus, let me do it now; let me not neglect nor defer it, for I shall not pass this way again.

"Whatsoever He saith unto you do it."—John II, 5.

THE INDIAN SUNDAY SCHOOL UNION.

To

The Officers and Members of the various Protestant Missions in India,

Dear Fellow-workers in this great Field:—We desire to press on your attention, the claims of the Indian Sunday School Union. We assume that you are aware of the existence of this Union. For convenience a copy of the Constitution of the Union is here given.

CONSTITUTION OF THE INDIAN SUNDAY SCHOOL UNION.

I. *Name.*—The organization shall be known as the Indian Sunday School Union.

II. *Objects Contemplated.*—To obtain information as to number and location of Sabbath schools in India, plans pursued, by each mode of operation, together with courses of instruction and books used; to state the peculiar difficulties experienced in the way of collecting children and the regular attendance of the children, of obtaining teachers and suitable books, etc., together with suggestion as to how the difficulties may be overcome, the want of teachers, books, etc., be supplied; with the view of devising such schemes and harmony of action as may be found possible at this stage of our Sabbath-school history, and which the varied circumstances of climate, custom, language, etc., may admit of, with the view of forming Auxiliary Unions in connection with the various churches and Missionary Societies throughout the country; spreading of information received and plans devised; the circulation of the existing Sabbath-school literature, and the preparation of books, maps, pictures, etc., suited to meet the special wants of the country; visitation of Auxiliaries for the purpose of imparting instruction in the best modes of teaching and managing schools; for the providing for General Convocations, at which papers bearing on Sabbath-school work may be read and discussed, etc., etc.

III. *Members.—The members shall consist* of all Protestant Missionaries and Clergymen and others interested in the advancement of the Redeemer's Kingdom in India, and especially of those interested in the work of Sunday-schools who may express their desire to be so enrolled. The Secretary of the Union shall provide for the preservation and perpetuation of this record.

IV. *Officers.*—The Office-bearers shall be elected by ballot at the regular meetings of the Union, and shall consist of a President, two Vice-Presidents, a Secretary, a Treasurer; and said General Office-bearers shall be an Executive Committee. They shall exert themselves to form Sunday School Unions auxiliary to this Union.

V. The General Meetings of the Union shall be held at least every three years, at which time the Office-bearers shall be elected. They shall provide for Presidency or Provincial Conventions to be held annually and by rotation in different parts of India.

VI. The Office-bearers of Auxiliary Unions shall consist of at least a President, a Secretary, and a Treasurer, who shall provide for annual or such other meetings as may be desirable.

VII. *Amendments.*—Additions or alterations of the Constitution shall be made only at a General meeting of the Union and by a two-third vote of the members present.

1. The Sunday School Unions, of England and America, have done a grand work in those countries. The millions of India present even a greater opening for such an organization. Where the laborers are comparatively few, and often widely scattered, the need of such a Union is greater than in the home lands. We may merely hint at the manifest benefits of sympathy, common interest, prayer and general co-operation. The meetings of the Union are times of great interest. Much is to be learned and imparted. Discussion unfolds truth, develops light, and perfects plans. A few days spent together may impart wisdom acquired through years of experience and prevent the perpetuation of blunders through years. This is an era of conferences and conventions, and to ignore the benefit of them is to be behind the age.

2. It is perhaps superfluous to urge the importance of the Sunday School. Dr. Wherry estimates that there are fifty million children and young people in India. Dr. Badley calculates that there are about one hundred thousand of these in the Sunday School. What a field still for occupancy. To illustrate the disproportion of effort put forth in this work, we may state that more than one-fourth of the one hundred thousand are in the Sunday Schools of one mission. Youth and childhood afford the time for powerful impression. They who win and mould childhood and youth, have the key to certain victory.

3. The missions which are already doing Sunday School work well, should be in our Union to teach and lead. Missions that are behind in this work, should be in the Union to learn, to receive stimulus and inspiration for a most vital and hopeful form of work. There is every motive for joining an organization promoting this great work. "Freely receive—freely give."

4. The mode of forming an Auxiliary is very simple. Directions taken from the Report of our last convention are here given. See also VI, of the Constitution.

DIRECTIONS FOR THE FORMATION OF AUXILIARIES.

1. The Sunday Schools of an entire Mission, or the Sunday Schools of any mission grouped in separate Provinces, or the Sunday Schools of different Churches in any city or District of a country that may wish to co-operate, or any single school not finding co-operation, may be formed into an Auxiliary Union.

2. All that is necessary is for some leading Missionaries or Sunday School workers, to call a meeting in the most convenient way, and resolve to become a Sunday School Auxiliary. Article VI of the Constitution of the Indian Sunday School Union, indicates the Office-bearers needed. Any simple auxiliary constitution deemed best may be adopted. A roll of members should be formed as in Article III of the Parent Union.

3. The Secretary of the Auxiliary can communicate with the Secretary of the Parent Union, asking recognition as an auxiliary. He must give a list of the members enrolled. He may then, at any time, write the Secretary of the Parent Union, on any of the subjects mentioned in Article II of the Constitution of said Union.

5. Finally we commend this worthy enterprise to your prayerful attention, in the name of our common Master, and for the great end we all have in view, the complete salvation of India.

From the Executive Committee Sunday School Union.

President.—Rev. Dr. Husband, F. R. C. S. E., *U. P. Ch. Scotland, Ajmere.*
Vice-President.—Rev. Thos. Tracy, M. A., *Amer. Presbyterian, Etawah.*
Vice-President.—Rev. Daniel Jones, *English Baptist, Agra.*
Secretary.—Rev. T. J. Scott, D. D., *Methodist Church, Bareilly.*
Treasurer.—Rev. C. P. Hard, M. A., *Methodist Church, Jubbulpore.*
Bareilly, July 1888.

—We heard a missionary from Ceylon tell, only a short time since, of a dying Cingalese woman. He had baptized her as a recent convert from Buddhism, along with his own daughter, only twelve months or so before. Her last words were, "*How beautiful God is!*" Charles Kingsley's daughter heard her father use these very words during one of the last nights of his life. We see how there was that in God which delighted and astonished the highly-cultured, gifted Englishman and his simple, unlettered Cingalese sister. God's goodness and character satisfy all alike.

DO YOU KNOW GOD?

"Do you know God?"
"Yes."
"Where did you meet Him?"
"At the cross."
"What cross?"
"The cross of Calvary."

Such was the conversation that took place a few days ago between one of our soldiers and an unsaved mate.

A more important question he could not have asked, as on this hinges eternal life. This is life eternal that they might know *about* Thee? No, that they might *know Thee.*

Dear comrades, let us ask ourselves the question, "Do I know God?" Not merely as a Saviour from guilt and hell, but, "Do I know Him as an everyday Companion? Do I share my life with Him? Do I talk to Him? Does He talk to me? Do I know Him as my King?—as the One who directs and controls not only the great crises of my life, but all the smallest details?"

It was indeed at the cross we met Him. No words could ever have brought to our souls the knowledge of the heart of God as did the scene of Calvary; and just so, dear comrades, if we would bring to sin-darkened souls the knowledge of our God, it will only be done so far as we exhibit the spirit of Calvary. We may not all have got much earthly knowledge, but the knowledge of God is open to all who seek it. Every trial, temptation, difficulty may be a means by which we shall better know our God, if only we will in all these things turn to Him instead of to ourselves, or to somebody else.

My heart's cry more and more is that of Paul's

"THAT I MAY KNOW HIM"

—know Him more intimately than any earthly friend, to enter into the thoughts and desires of His great heart of love, then we shall speak that we do know.

To know God is to love God.
To know God is to trust God
To know God is to be God's.

Let us remember, comrades, that it is the people who know their God "shall be strong and do exploits." If "knowledge is power" in earthly things, certainly knowledge of God is power in spiritual things.—G. A. FOOKS, Lieut. *in English "War Cry."*

CASTE.

The story of one of the women brought for baptism by Miss Marston is worth telling. It shows to what extreme and perilous lengths the devotees of the hideous system of *Caste* will dare to go. The woman was of a very respectable class of Hindus. Her husband had deserted her, and left her to the care of her parents. Coming to the Mission Hospital one day as a patient, she heard for the first time the story of Jesus and His redeeming love, which so impressed and moved her, that she could not rest until she had become His follower by public baptism. Her parents on learning what she had done became angry, and at once separated her from all companionship with them. Henceforth she had to live in a miserable out-house alone with her child, being made to feel, on every possible occasion, she was now a thing unlovable, untouchable, and unclean.

All this she bore bravely so long as her boy was permitted to share her isolation with her. But alas! the dreaded trial soon came. The child, her "*ankh ki putli*" (pupil of the eye), as the natives so expressively call their children, was forcibly taken from her, lest he too should become like his mother—a castaway. He was then sent to his father, who, in spite of his desertion of his wife, was considered by the woman's parents to be a better guardian of the boy's spiritual interests than his unhappy mother. But the poor creature's troubles were not to end here. A female relative having heard of what———had done, instantly sent word that the parents should poison her, and thus rid the family of a living disgrace. At the same time she remarked, that if there should be any difficulty about it,———might be sent on a visit to her! The parents not daring to do as was proposed, the female relative, a morose creature, and hitherto no particular friend to———, took the trouble to travel some hundreds of miles to see———, and for the only time in her life showed excessive kindness to her newly-made Christian relation; pressing her repeatedly to accompany her back to her home. Happily we heard of this spider-like attention to the innocent fly, and at once warned our young convert, who not suspecting the purpose for which she was invited, was most eager to go. The female relative soon after was obliged to leave. And thus the poor hunted soul escaped by the providence of God from the fatal net of the fowler. Since that terrible time the woman has stood firm, and is now one of the brightest and most interesting converts I know.—*Calcutta C. M. S. Report.*

"YOU LACK UNCTION."

BY REV. A. MAHAN, D.D., LL. D.

"You have much of the machinery of religion about you, Brother B., but you lack unction."

So said a minister of the Gospel to whom God had given deep insight into the hearts of those with whom he conversed, to an individual, who, in his day, was doing more than perhaps any other man for the cause of missions, the Sabbath, temperance, and all the great reforms. The remark went to the heart of the brother addressed, and we doubt not did more to prepare his spirit for its translation, which took place a few years afterwards, than almost anything that had ever been said to him before. That brother was all action in religion. His efforts, too, were always directed to great and noble objects, and in most instances those efforts were wisely directed. His plans were as capacious as the earth. He pursued them with an ardour that never tired, and an energy which commanded the entire powers of his being. Yet he lacked one thing, the very thing without which all service rendered to Christ is in reality, as a "sounding brass or a tinkling cymbal." He lacked unction.

Great activity in religion without the unction of the Spirit, like knowledge, "puffeth up." We often meet with individuals of wondrous religious activity, whose activity, however, seems to answer one great end—to furnish the subject food for self-worship. This was a peculiar characteristic of the individual above referred to. You could not be in his presence five minutes without something being said to remind you that you were in the presence of the great worker of the age. In the presence, however, of one who is "in labours more abundant," but has "the unction of the Spirit," your thoughts will be fixed, not upon the labourer or his works, but upon the grace and glory of Christ, the Master whose servants we are. Nobody doubted the piety of Brother B. Yet his piety took on a new form after he received "the unction of the Spirit."

It is in vain to preach to people unless you also love them—Christianly love them It is not the smallest use to try to make people good unless you try at the same time, and they feel that you are trying, to make them happy, and you rarely can make another happy unless you are happy yourself.

ASA ICS SOFT MIRRI

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathnji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

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SATURDAY, AUGUST 4TH, 1888.

NOTES AND COMMENTS.

Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

There are multitudes of men and women, especially young men and women, attending the services of the Churches, who believe the truths of the Gospel with their intellects, but who have not accepted them with their hearts. They are on the border-land of decision for Christ, and have been there for some time. While they delay accepting the offer of salvation, they become more entangled with hindering things. There is no stationary position. The soul that is not going up, is going down. It is of tremendous importance, therefore, to bring these Church-attending, unsaved multitudes to a decision. We need not only from the pulpit great plainness and emphasis upon the importance of immediate decision; but loving, faithful, personal dealing by private Christians with the unsaved members of their congregations. Our prayers for the salvation of our friends would often be immediately answered if followed by affectionate counsels to those for whom we pray. Eternity will reveal many striking instances of more souls saved by a private Christian in personal conversation with single individuals than by some pastors who have ministered to large congregations. The saved occupants of the pews are not absolved from responsibility because they have not been ordained to the pulpit. Our Lord preached with saving effect to one woman (John iv.), and she with similar effect to her neighbours; an example of personal dealing which by the help of His Holy Spirit may be imitated by the least of His disciples. But let every word be spoken in love.

In the course of a discussion in the Pan-Presbyterian Council in London on "How far is the Church responsible for present unbelief?" Dr. Ransom Welch, one of the delegates from the United States, told the following tale illustrative of the unanswerable argument which a living Christianity presents to infidelity. He said:—

"In Auburn (N. Y.) we were waiting for Mr. Ingersoll, the infidel lecturer, to deliver a lecture which had been 'boomed' vigorously. It was supposed it would be operative in its repellant force just after the week of prayer. In the midst of the rinking craze a large rink had been built. Before the week of prayer something was said about the possibility of rising to the faith and going into that rink and possessing it in the interests of Christianity. No one in the preacher's meeting felt equal to that faith. The week of prayer came, and we entered into that week in a state of deep humility before God. Before the week of prayer ended a revival began, and we saw the necessity of continuing the week of prayer a second week. The church—the largest in the town—overflowed, and we had meetings in another church. At length that church was filled, and overflowed. The work of the grace of God deepened, and our faith was challenged to enter the rink. We entered the rink, and it was full. Seriousness was with us, and increased interest. For another week we went on with the revival, and then it was about the time for Mr. Ingersoll to come into the town to give his lecture. It was mid-winter. The weather was very cold, and we had, notwithstanding, carried on the work. We began to be almost overcome by its greatness, and invited Mr. Pentecost, of Brooklyn, to assist. He came on the very night that Mr. Ingersoll was to appear in the town. Everything was quiet. We went on with the meeting in the rink. Mr. Ingersoll gave his lecture in the lecture-hall to about a third of the house. The rink was fuller that night than on any evening up to that time, and some fifty or 100 people could not get in. The next day dawned, and Mr. Ingersoll left the town. There was scarcely a reference to his lecture in the papers which had 'boomed' and advertised it long before. The revival continued almost during the entire winter, and hundreds were converted. That was the answer to Mr. Ingersoll. (Applause.) A very pleasant, as well as a practical method of apologetics is trusting in Jesus, and looking for the Holy Ghost in individual hearts and in the heart of the Church. We may have apologetics—and perhaps it is necessary—along the line of theistic argument meeting and combatting atheism. We may have apologetics on a higher plane centering in Jesus; but assuredly we have the climacteric apologetic in the gift of the Holy Ghost. (Applause.)"

The Representative Committee of the Society of Friends in Great Britain has taken advantage of the meeting of the Pan-Anglican and Pan-Presbyterian Conferences in London to present them each with an address on the duty of Christian Churches with regard to the war spirit. On another page is a copy of the document as presented to the Episcopal Conference at Lambeth. It is easy to understand that its receipt by the Archbishop of Canterbury lost none of its interest from the fact that Mr. J. Bevan Braithwaite, whose name appears first at its foot, is one of his old personal friends.

Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach.
It needs the overflow of heart
To give the lips full speech.—
Be true.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—
Live true.

THE EDITOR'S TABLE.

A GLIMPSE AT THE INDIAN MISSION FIELD AND LEPER ASYLUMS:—Mr. Wellesley C. Bailey, the Secretary of the Mission to Lepers, made a tour in the interests of the work through this country the winter before last. In this goodly volume (published by *Nisbet*), he gives the result of his observations. In spite of the sadness which attaches to the subject of lepers Mr. Bailey's book is eminently readable. He visits missions out of the beaten track, travelling in a bamboo cart drawn by coolies, to get at some of the out-of-the-way stations. He gives us little word-pictures of the labours and surroundings of the missionaries who thus dwell in obscurity. It is a joy to read of some of the work in these by-places. We hope to give extracts from time to time to cheer other labourers. With regard to the more immediate object of Mr. Bailey's journey, to see how the lepers fared, there is necessarily much that is sad and pathetic in this book. Of all the places visited in which provision of any sort is made for the temporal well-being of lepers, that of the Bombay Dharmsala is denounced as the most wretched and inadequate. He says he could not bring himself to describe all the awful sights he saw there, healthy men and women with leprous husbands, wives, and children. He remarks, "I cannot but feel that a place such as this Dharmsala in one of the most populous parts of a vast city like Bombay, must be a grave source of danger, while it is terrible to think that this is the only refuge in Bombay for her leprous poor; and here they are crowded together, two in a cell measuring six feet by eight feet, in defiance of all hygienic considerations." He goes on to tell what is needed in a leper Asylum for Bombay and states that Mr. Bowen, in whose company he visited the dharmsala, was in the habit of visiting the lepers from time to time and had baptised several, though it was difficult to carry on any direct evangelistic work. He states that the cost of such a building as is required would be comparatively little, while the inmates could be supported for about five rupees a month per head. He concludes, "I cannot but confess to a feeling of sadness at times when I take up the paper and see sums of £5,000, £10,000, and £20,000 given or left for educational bursaries and such like, when I consider what *one* such gift would do for the lepers of Bombay."

HOW I WON THE INDIAN MUTINY MEDAL and How things went afterwards. By Charles Crossley Seymour. (Medical Hall Press, Benares, Re. 1-8) A record of the personal reminiscences of an Agra citizen who was enrolled in the militia raised for the defence of that station during the mutiny. A great deal of this book is sad reading, it speaks of divided counsels among the authorities and consequent disorganisation among their followers. Nevertheless it gives a true picture of the state of things generally at the period referred to. The writer traces the numerous escapes of himself to the providential care of an over-ruling God, who was as a strong tower to him and his family through all that terrible time. "What time I am afraid I will trust in Thee" was given him as a watchword, and it carried him and his through, from the date on which the mutiny broke out in May 1857 till they safely reached Lahore the following December. After having been domiciled in Agra Fort in a damp, unwholesome cellar for many months, Mr. Seymour's official berth was transferred to Lahore. Against the advice of friends, feeling he was divinely directed, he determined to take his wife and family with him. The first attempt was not successful, when about twenty miles from Agra they were warned that the road before them was full of retreating sepoys, and had to turn and flee back the way they came. Four days after another attempt was made and this time they reached Lahore safely, without danger or fear of molestation. The book is dedicated to Sir Auckland Colvin, son of the Lieutenant Governor of the North West Provinces at the time of the Mutiny, the story of whose difficulties and death are told in its pages.

IS THE PRE-MILLENNIAL VIEW OF THE SECOND ADVENT SCRIPTURAL? W. B. Boggs, American Mission Press, Ramapatam. A sweet and gracious spirit pervades this little book. Without committing ourselves to every proposition of the writer we can testify to having read it with pleasure and profit. Any one wishing to acquaint himself with the pre-millennial argument will find it here concisely stated and well supported by appeals to the scriptures of truth.

Upon the legend of SIR GALAHAD—THE STRONG AND PURE, Rev. K. S. Macdonald, M. A., of Calcutta, bases an eloquent appeal to the educated young men of Bengal on behalf of chivalry towards womanhood, and purity of life. He clothes the arguments of the White Cross movement with an idyllic attraction, and by appeals to Vedic authorities shows that woman did not always, even in India, suffer under the cruel disabilities which render her condition so pitiable at the present day. Mr. Macdonald does not forget to allude to the arguments which he would use were he addressing Christian young men. This book should be very useful among the class for whom it is written, especially as Tennyson's works are used as a text book in Indian higher education.

THE CHRISTIAN BROTHERHOOD is the manifesto of an association formed among a few Christians in Cawnpore and elsewhere in the N. W. P. with the object of developing practical brotherly love among Christians by looking after each other's interests. Part of the programme is to establish a good school for the children of Christian parents; an asylum to provide a refuge from worldliness and want and a Christian home for poor and destitute children; a sanitarium at a healthy hill station for poor and afflicted Christians, also a monthly newspaper called the *Christian Citizen*. The latter is an established fact. In so far as the "Christian Brotherhood" does not cover ground already occupied by the Christian Church we wish it a hearty God-speed.

The Madras CHURCH MISSIONARY RECORD for July and August contains two very interesting reports of work in totally diverse districts. The one in jungle and hill country in peril from tigers and floods. The other evangelistic work among educated natives in Madras greatly opposed and impeded by the revival of aggressive Hinduism in that city.

Among much that is interesting in the REPORT of the American Free Baptist Mission in Southern Bengal, we cull the following by Mr. Coldren of Chandballi:—

I wish to mention a peculiar case of what I believe to be God calling a Hindu to bring about a great work for Him.

Sadae, a man about thirty-eight years old, is doing a grand work. Some eight years ago he got a tract, "The Refuter of Caste." This gave a new turn to his religious life. He preaches no caste, that all are children of the same Father, and that the Son of God is the only person authorized, and who has the power to save sinners. He is a thorough worker, and has now about five thousand followers belonging to some forty different villages. He has some peculiar ideas which we, with our clearer vision, could not accept, but upon the vital points I believe him Christian, and am sure the Lord is leading him. He tells me to be patient a little longer and when he gets the majority of these villages, then they will all come and profess Christ openly. He gave me his experience, that the Lord appeared to him in a dream, and told him to sell all he had and give to the poor, and that He would make him rich in *Dharma* (Religion). This dream is all the more wonderful when we consider he had never seen the words of Jesus. He said it took a long time before he could make up his mind to sell all, but when he did, he found the Lord true to His promise. He is a man of large faith, and has the reputation of being truthful, which means more here than in America. I believe he is yet to open up the way for thousands of Orissa's sons and daughters to come to Christ. Let us have united and earnest prayer that he may be entirely under the control of God's blessed Spirit, and that he may speedily come, bringing not only five thousand, but fifty times five thousand.

The current quarterly number of the INDIAN FEMALE EVANGELIST contains the Reports of the Bombay lady missionaries in connection with the I. F. N. S., also of those at Nasik and Poona. With regard to the High School at Poona Mrs. Sorabji says:—

It is very hard to get decided Christians as teachers, but we have determined not to have any but these. We find our scholars better when the teachers themselves belong to our Prayer Unions. We have little Prayer Union meetings twice a week, and make it the ground-work of our schools. Some of the dear girls lead in prayer, and their sincere outpourings for light are most impressive. Teachers have been drawn closer to one another, and the work of the schools has been more conscientious since their establishment.

When I returned home, I was told that our first girl graduate was appointed Senior Fellow of the Guzerat College for men. She would much prefer work among the women of India, but at present, as she wishes to read for her M. A. degree, and this post is offered her, she feels she must seek divine guidance, and then decide. It is a great step for an Indian girl to take, but as she is a most devoted Christian we feel she will do good, and we trust get no harm.

The REPORT of Mr. Edward Wenger's Mission at Tiretta Street, Calcutta, shows a good work carried on among the Chinese in that city.

The crown and glory of all true union is for each unit to be at its best. The links, and not the impersonal chain, hold the anchor.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter. Lesson VII.

Sunday, August 12.

Subject:—The Day of Atonement.

I. Introductory.

1. *Golden Text:* Without shedding of blood is no remission.—Heb. 9. 22.

2. *Home Readings:*—

M. The day of atonement.....Lev. 16. 1-10.
Tu. The day of atonement .....Lev. 16. 11-22.
W. A solemn day .....Lev. 16. 23-34.
Th. Perfect atonement .....Heb. 7. 19 28.
F. Reconciliation through Christ.Rom.5. 1-11.
S. Cleansing from sin ...1 John 1, and 2. 1-2.
S. Complete atonement .....Heb. 9. 18-28.

3. *Memory Verses:*—Lev. xvi: 1.

II. Historical.

After the last lesson there succeeds a series of instructions to God's people of the same nature, giving the minutest details concerning the manner of conducting divine worship in the wilderness and directions for governing their daily life. They were to be "a peculiar people," and were to be "read and known of all men," and it was the divine purpose that their whole walk and conversation be in marked contrast with that of the heathen nations with whom they would come in contact in their journeyings. In the beginning of the history of God's people it was necessary for them to have minute directions for their conduct. After the various laws had been given Moses proceeded to set apart Aaron and his sons to the priestly office, and array them in the proper insignia of that office. After a week these consecrated men entered upon their holy work of presenting offerings before the Lord. But soon an event happened which caused the sudden death of two of their number and taught the whole camp the awful majesty and holiness of the Lord God who dwelt between the Cherubim above the mercy seat Careless of their action, or, as perhaps may be inferred from x: 8—11, irresponsible through intemperance, "Nadab, and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (x: 1—2). Thus did the Lord teach by a dreadful object lesson that "I will be sanctified in them that come nigh unto me and before all the people I will be glorified." It is thought that this xvi chapter which contains an account of the Day of the Atonement should come in immediately after the x chapter, and that the Day was established as a day of humiliation and repentance and consecration on account of the dreadful sin of the two sons of Aaron. Certain it is that the first verse of the lesson naturally continues the account at the opening of the 10th chapter.

Concerning this day of Atonement we have the following succinct account: The Day of Atonement was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of the month, five days before the feast of Tabernacles. This would correspond to the early part of October. This great fast, like all others among the Jews, commenced at sunset of the previous day, and lasted twenty-four hours, that is, from sunset, or, as the rabbins will have it, until three stars were visible in the horizon. Some have inferred from xvi: 1 that the day was instituted on account of the sin of Nadab and Abihu. Maimonides regards it as a commemoration of the day on which Moses came down from the Mount with the second tables of the Law, and proclaimed to the people the forgiveness of their great sin in worshipping the golden calf. In this ceremony the victims which were offered, in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifice, are enumerated in Num. xxix: 7—11; and the conduct of the people is emphatically enjoined in Lev. xxiii: 26—32. The ceremonies were of a very laborious character, especially for the high-priest, who had to prepare himself during the previous seven days in nearly solitary confinement for the peculiar service that awaited him, and abstain during that period from all that could render him unclean, or disturb his devotions. It was kept by the people as a solemn sabbath They were commanded to set aside all work and to "afflict their souls," under pain of being "cut off from among the people." It was on this occasion only that the high-priest was permitted to enter into the Holy of Holies. (McClintock and Strong, altered.)

III. Exegetical.

1. *After the death of the two sons of Aaron.*—See x: 1—7.

2. *And the Lord spake unto Moses*—The relation between the Lord and Moses was of the most intimate character, and showed the wonderful condescension of the Divine Being. No matter what the people did or how far they went astray the Lord continued to "speak unto Moses." *That he come not at all times into the holy place.*—That is, into the holy of holies. "In ordinary times the high priesh could enter this place only *once in the year*, that is, on the day of annual atonement; but in extraordinary cases he might enter more frequently, viz, while in the wilderness, in decamping and encamping, he must enter to take down or adjust the things; and on solemn, pressing public occasions, he was obliged to enter in order to consult the Lord: but he never entered without the deepest reverence and due preparation.—" (Clarke.) *That he die not.*—Could anything express more plainly the *awfully sacred character of* the Divine Being? Since then His character has not changed. *I will appear in the cloud.*—This cloud was caused by *the smoke of the incense* which the priest burnt when he entered into the most holy place.

3. *Thus shall Aaron come into the holy place.*—As the duties of the occasion required the nearest and most solemn approach to the most Holy One of Israel the directions for such approach were most minute. *A young bullock for a sin offering, and a ram for a burntoffering.*—"The *bullock* was presented as a *sin offering* for *himself*, his *family*, the whole *priesthood*, and probably the *Levites*. The *ram* was for a burntoffering to signify that he and his associates were *wholly consecrated* and to be *wholly employed* in this work of the ministry."—(Clarke.)

4—10. In these verses the ceremonies with which the sacrifices were to be accompanied are detailed. "He was not to attire himself on that occasion in the splendid robes that were proper to his sacred office, but in a plain dress of linen, like the common Levites, for, as he was then to make atonement for *his own sins* as well as for those of the people, he was to appear in the humble character of a suppliant. It showed that when all appeared as sinners, the highest and lowest were then on a level, and that there is no distinction of persons with God." (Jaus. Fou. and Brown.) *He shall take the two goats.*—One of these *goats* was to be a *sin offering* and the other the *scape goat. Aaron shall cast lots upon the two goats.*—The two goats constituted *one offering* but had different significations. It was decided by lot which was to be the *sin offering* to the Lord and which was to be the *scape goat.* Two pieces of gold inscribed respectively *Lash shean,* (for the *Name*), and *Leazazel,* (for the *Scape Goat*), were shaken up in an urn and a priest standing before the two goats, put in both hands and drew forth the pieces, placing one within his closed hand upon the head of each goat, and so decided which was to be slain and which was to be sent away. *Let him go for a scape goat into the wilderness.*—It is thought that the scape goat represented *the resurrected Christ*, as the slain goat represented the *sacrificed Christ.* As Clarke has said: "It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus *dying* for our sins and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal by this act was represented as bearing away or carrying off the sins of the people. The two goats made only one sacrifice, yet only one of them was slain. One animal could not point out both the Divine and human nature of Christ, nor show both His death and resurrection, for the goat that was killed could not be made alive. The Divine and human natures in Christ were essential to the grand expiation: yet the human nature alone suffered, for the Divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite merit. The goat therefore that was slain prefigured His human nature and its death; the goat that escaped pointed out His resurrection. The one shows the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul."

11—16. *Shall make an atonement for himself.*—Herein we see the difference between the Aaronic priesthood and the Great High Priest. See Heb. ix: 7-12. *That he die not.*—The place and the presence were so holy that *the priest could not* approach without the intervening *cloud of the incense. Sprinkle it with his finger upon the mercy-seat,* &c.—The sprinkled blood prefigured the precious blood of Christ sprinkled upon our hearts, or, in other words, His merits availing for us. All things were to be sanctified and purified by means of the blood. *He shall make atonement.*—The whole ceremony was symbolic, and all designed to impress the people with the need of purity and of remission of sins.

IV. Doctrinal.

1. *All have sinned and come short of the glory of God.*—Even the holiest of earth need the atoning sacrifice. We, each one, need a *sin offering* for ourselves.

2. God is infinitely holy. We must approach Him with reverence and with godly fear. The priest could only enter the holy of holies once a year and could not approach the mercy seat without a cloud of incense to cover the Divine presence.

3 Christ is our *scape goat.* Our sins are laid upon Him. He has removed our sins from us. *With His stripes are we healed.*

V. Homiletical.

1. At one of the ragged schools in Ireland, a clergyman asked the question, "What is holiness?" A poor Irish convert, in dirty, tattered rags, jumped up and said, "Please your Reverence, it's to be *clean inside.*"

2. God's house is a holy place, and God's service is a holy service, and God's people must be a holy people. We must approach God through *the sin offering* and trust in the appointed *Sin Bearer.*

—What we want, to succeed in Christian work, is not piety—there never was more sincere religion—but sanctified common-sense to use the same judgment and sagacity in Christ's work as we employ in our secular business.—*Rev. Hugh Price Hughes.*

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

DR. MACKICHAN'S APPOINTMENT.

To the Editor of the "Bombay Guardian."

SIR,—The subject of the present correspondence demands an immediate notice, at least from the Native Christian community of Western India, which has been so much honoured by the Bombay Government in having conferred the Vice-Chancellorship of the Bombay University on the Rev. Dr. Mackichan of the Wilson College, who has always identified himself with the Native Christians and offered very liberal patronage to Native Christian students. He is personally acquainted with the Native Christians of all churches, and his home is visited by men and women representing all missions. In this his kindness to the natives he resembles the great Missionary he has succeeded, and bids fair to be as famous for his philanthropy as he was. It is certain Dr. Mackichan could not have expected or desired the august office to which he has been elevated, specially as there were many others who, by their position and length of service in behalf of the University, had apparently stronger claims; but the Government have evidently acted on the principle laid down by Manu, the Hindu legislator, that seniority should not be estimated by the duration of a man's life, or the conventional ideas of social dignity, but by *worth*; and the intellectual and moral worth of Dr. Mackichan, judging by the declarations of the Bombay newspapers, both English and India, has been unanimously acknowledged by all. Though the experience of the present writer extends over upwards of thirty years, he ventures to state that he has rarely met with one of such a commanding intellect. Though a scientist of no mean order, he has all the eminence of a most accomplished *litterateur*, and as a writer and speaker, he has hardly his equal in the whole of Western India. His Marathi scholarship is characterized by extraordinary accuracy and solidity, and he uses the language with the force and facility of an erudite native.

It is the earnest prayer of all those who know Dr. Mackichan that he may be vouchsafed the wisdom and strength needful in the discharge of the responsible position he has attained.

All earnest well-wishers of this country cannot feel too thankful for the emphatic testimony borne by the Government of Lord Reay, always distinguished for its highest wisdom and liberality of views to the importance of Ethics and Theology as departments of liberal culture, by the nomination of a Doctor of Theology to the highest educational appointment in its gift.

A. B. C.

24th July.

RE PERSONAL TESTIMONY.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Being in pastoral charge of the C. M. S. native congregation here, I cannot be indifferent to the letter that appeared in your number of the 14th inst., attacking Mr. G N. Káne, a member of my congregation. I would therefore ask you to be so good as to insert this letter in your next issue.

The letter is signed "Junius." I think when we wish to criticise or denounce a Christian brother in a public print, it is much more honourable and Christian to sign ones real name, than to throw stones like cowardly school boys from behind a wall.

"Junius" says that Mr. Káne's letter to the *Guardian* was uncalled for. Surely "Junius" is, or ought to be, aware of the fact that Mr. Káne was simply replying to a letter in one of the local English newspapers, the writer of which had strangely misrepresented the treatment by missionaries of native Christians. Knowing Mr. Káne's honesty of mind and the integrity of his motives, I feel sure that "Junius" has done him a great injustice in representing him as writing in a spirit of flattery. It would be far more creditable to "Junius" and my other native Christian brethren if they would endeavour to imitate Mr. Káne in recognising what is good and commendable in others, even in missionaries, and in promoting peace and good will between us all; instead of making unjust and anonymous attacks upon their follow Christians.

But what motives could Mr. Káne have for flattery? Is it that he may obtain an increase of salary—but this he has to my knowledge refused from motives which I respect. Is it because his present salary is itself so large and handsome? Knowing how small it really is, in comparison with what a gentleman of his education, ability, family connections and high character might reasonably expect, I regard his remark on this subject as an indication of his humility and good feeling, rather than as a statement to be taken as literally true.

"Junius" seems to have some strange notions as to the undesirability of Christian men studying law. I am tempted to believe that he is confounding the subject of Mr. Káne's studies with St Paul's condemnation of the *Law* of Works as opposed to the Gospel of grace. At least this is the only way in which I can extract any meaning out of his remarks on this head. Here again I know and thoroughly respect Mr. Káne's motives for carrying on these studies. It is not because he is unwilling to proclaim his beliefs as a Christian; but because like the great Apostle of the Gentiles he wishes if possible to proclaim that Gospel entirely at his own charges. For this I honour him; or does "Junius" condemn Mr. Káne simply because he never preaches the Gospel in the public streets? If this be "Junius'" meaning, may I ask how many of the Christians, both native and European, including the ordained clergy preach in the open air? I am sure their number is small. Would it therefore be right to conclude from this fact that those who do not preach so, are not Christians? God forbid! There are numbers who are preaching in other ways, and perhaps in ways more impressive and successful. But no one who has the pleasure of Mr. Káne's acquaintance can honestly deny that he is a sincere and humble preacher in the truest sense of the Christian faith. Why then does "Junius" ungenerously sneer at Mr. Káne in connection with this subject?

I see that "Junius" raises the question as to whether it is a heathen custom and unbecoming in a Christian to shave off his mustaches as a sign of mourning for the death of a parent. To my own mind this is a national custom perfectly intelligible to the people of the land, nor can I say that in itself it is in my opinion more objectionable than the Western custom that finds favour with some of my native Christian brethren of using *black* for a similar purpose. Of the two customs the latter is probably the more pagan and *unchristian* in its symbolism.

May I in conclusion remark that, without wishing to be uncharitable I cannot avoid the conviction that "Junius" did not write his letter in that spirit of Christian love and sympathy which we as Christians are entitled to expect from those of the brethren who profess to preach, teach, or write for the edification of others. I would in all humility say let us strive more after the Master's spirit of gentleness and love; and see that "we trouble not (unnecessarily) them which from among the Gentiles are turned to God." Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in an other. For *every man shall bear his own burden*"

I am, Dear Sir,
Yours in Christ,
M. GORAY.

Bombay, 26th July, 1888. } In Pastoral charge of the C. M. S. Native congregation.

We inserted the letter of "Junius" referred to by Mr. Goray, without insisting on a *bona fide* signature, because from the number of similar letters received we felt that the class from which those letters emanated had considerable ground for their statements. To men in an independent position it is merely a matter of choice whether they attach their signatures or no—with others the case may be far different.

We are reluctant to publish our Lucknow correspondent's letter, lest out readers should think the cap fitted. It was *ungodly* chaplains who were warned in the article in question, which, by the way, was not an editorial, but a characteristic effusion from an esteemed contributor. If the cap does not fit none need put it on.

We are obliged to leave over till next week the interesting letter from a missionary.

Here and There.

A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But" said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?"

"Yes," answered the convert, "but if the ass had the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass.

A missionary in South Africa sends a very interesting account of a Society of Christian Endeavour among the Zulus. The organisation is modified, necessarily, to meet the needs of the natives, but the main features are the same as in America. The Zulu young people take much delight in their society, are instructed by the missionaries in Bible truth, and learn to pray and work by actual experience, as do their young brethren on this side of the globe.

All the tediousness of the present life is but like one rainy day to an everlasting sunshine.

Not to enjoy life, but to employ life, ought to be our aim and inspiration.

Whatsoever we beg of God, let us also work for it.

The venerable Eli Jones, of Maine, a devoted minister among Friends, has been elected Major General in the Maine Militia. In acknowleding the compliment, he said: "If he was in fact an exponent of the views of the Legislature on that subject, he would cheerfully undertake to serve the State in the capacity indicated. He would submit this suggestion in all candour. It was generally understood that he entertained peculiar views in respect to the policy of war; with much pleasure would he stand before the Militia of the Second Division and give such orders as he thought best. The first would be to 'Ground arms;' the second would be, 'Right about face; beat your swords into ploughshares, and your spears into pruning hooks and learn war no more.'" He would then dismiss every man with an admonition to read daily his New Testament and ponder on the tidings, "Peace on earth, goodwill to men."

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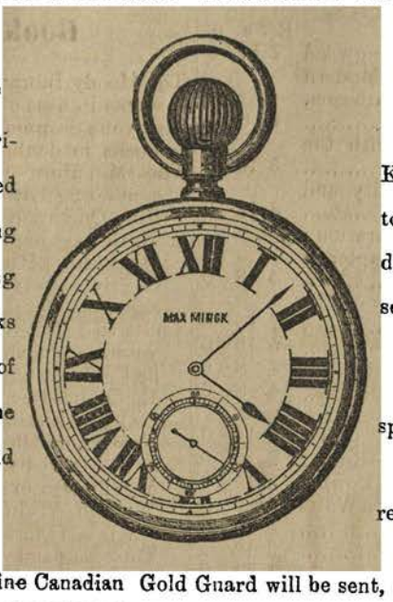

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